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He who understands all and knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, the heavenly city of Brahman, the heart. He assumes the nature of mind and becomes the guide of the body of the senses. He subsists on food in close proximity to the heart. The wise who understand this behold the Immortal which shines forth full of bliss.—*Mundaka-Upanishad.*

THE PATH.

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Bhagwatgita and Tripitaka in Theosophy.

I.

Before opening the subject that I wish to touch this day, I desire to say first the reason why I appear in our Path. It is quite natural for one to observe the fact that Universality or Universal Brotherhood is ever working in him and in all, and not he alone in him; it is therefore quite but just to think that, in consistence with his duty in totality, he must work in return in and for Universal-All, and thus try to keep up the balance of Universal "*give* and *take*", in Universal Life. This principle is the basis of all life. On this and by this, all life is sustained, and the absence or want of that leads to extinction. This is the Divine Karmic Line. To work in the direction of preserving this equilibrium of Universal "*give* and *take*" is to work in the direction of preserving Universal Life. This is what

is called Sthiti[1]—Vishnu or Universal preservation personified. This is what is unselfish, impersonal, moral, religious, and scientific line of action,—the Karmic aspect of the Divine—the Universal Harmony. And the opposite course of this would be that of working in the line of Universal Destruction—of all separateness—of selfishness and personality.

All this would be very well realized if we attend to the process of formation of ideas in the mind. What we call our ideas are not of our own making exclusively. They are the result of activity of individual and Universal elements of activity, and not those that are individual alone. What are our ideal or thought materials? Are they personal or universal? Can any one, on minute examination, say on the face of the fact itself that they are individual and personal, and thus go to ignore the Universal and belie himself? Surely he cannot. When we go higher from the sphere of thought materials to thought energy itself, do we not come to the Universal centre of thought and life energy? On this higher plane also, we have to see that the very modes of thought and life are based on Universal "give and take". What we take from the Universal, we have to give for it in some shape or other, the *give* being proportionate to the *take*. We so use for our own purpose the universal thought and life materials in their central and peripheral modes, and we have to pay for them to keep the balance of "give and take" both in quality and quantity. The Return demanded is one of like Universal and unselfish quality, and equal in quantity. That of inferior quality and quantity would not serve the purpose, and no exemption could be tolerated, as that would go to disturb the functional balance of Universal organism. Thus we have to understand that the unavoidable necessity of individual effort in maintaining the equilibrium of constant "give and take" of individual and universal service, which is the turning point that goes to determine the balance of our Karmic Fund by proper adjustment of its debit and credit sides, is the most important consideration of all and in all our concerns. This consideration, together with my habitual tendency to Theosophic study of daily life on the lines of the Bhagwatgita on the theoretic plane with modern science for its help-mate, enabling me to note a few facts here and there in connection with the questions of life and mind worth drawing to the attention of our Universal Brotherhood, has led me on to appear in our PATH.

Having said so much by way of introduction, I now proceed with our subject, "Bhagwatgita and Tripitaka in Theosophy". With reference to this, it is my purpose to note what universal service each renders to Theosophy or Universal Brotherhood, to point out the excellences, the gems or articles of highest prize each has to show in the great Theosophic exhibition of Universality. Of Bhagwatgita, Tripitaka, and Theosophy, each has

1 State or condition.

to show a distinct sphere-universality of its own, separate and together, and it shall be my endeavor to specify each, to point the limits and set down the lines of demarcation of each.

Here the terms Bhagwatgita, Tripitka, and Theosophy are used, not in the ordinary, but in a philosophic sense. By the terms Bhagwatgita, Tripitaka, and Theosophy, I mean the teachings of Brahmanism or Vedantism, Buddhism, and Theosophy. Bhagwatgita is intended to represent the teachings of Brahmanism or Vedantism in general, Tripitaka to represent the teachings of Buddhism, and Theosophy to represent universal philosophy or teachings of the present institution of Theosophy—the greatest movement of the 19th century,[1] and a sure step in the direction of universal reconciliation by rallying towards one common centre, the nucleus of Universal Brotherhood, amidst the opposing influences of numberless differences of caste, color, race, creed, nationality, and the like. Before mentioning the universal features of each, I have to draw attention to the most important fact that in the three, Bhagwatgita, Tripitaka, and Theosophy, we have to find unity in trinity and *vice versâ*, that the three point to one and the same thing, they are the three different aspects of one and the same thing. Here what we have to note is, that it is the aspects that differ, it is the aspects that change and not the things themselves. Things do not change with our change of aspect. In every different aspect the thing remains the same, the fact remains the same. It is *we* who change our aspects, and not the things themselves. With reference to religion, morality, and philosophy, in the three texts we have to observe the workings are of this law of life and mind as well. The things touched in the three are one and the same, but their aspects differ. The three look at *one and the same* Truth from three different standpoints. The three represent one and the same Truth, Universal but in three different colors, in three different modes. The object of the three texts is one and the same, viz. : to show the right direction of activity in our thought and life spheres. The scope of the three is also the same, the whole of thought and action sphere, the thought and action sphere in its totality. The difference lies in the mode of treatment of one and the same thing, *i. e.* the subject. The mode of Bhagwatgita is to show the Universal truth in all its phases in a synthetical form after passing through the analytical channel of Test. Its position is perfectly scientific and philosophic.

Bhagwatgita is a poetic and exoteric exposition of the Vedanta, or key to Vedantic philosophy, and Vedanta is the most scientific of all Indian systems, as is observed by many eminent thinkers. In Vedanta we have the whole development of philosophical thought in a nut-shell, where the

1 The great Frenchman Emile Bournouf said that Buddhism, Christianity, and The Theosophical Society are the three great movements of modern times.

questions of life and mind have been treated with systematic completeness. Its mode is to look at truth independently for purposes of religion and science, and for no other. Its mode is to religionise, moralise, and philosophise the whole life, and every fact of life ; life in its analytical and synthetical aspects. This is what the Karmayoga of Bhagawtgita does, and points out the illustration of the important law of life and mind—that things do not change with our change of aspect, that one and the same thing, life, may be looked at in religious, moral, and philosophical lights separately and together. The mode of Bhagawtgita is generally to take these three relations at one and the same time. Science and philosophy, though it is for ourselves, does not condescend to leave its own higher ground to mix with us, the common people, but it wants the so-called common people to come from their lower to its higher plane, whence only it can command the whole world and not otherwise ; the moment it leaves its own ground, it becomes powerless and loses its own radiance. This very fact of its being ever on the higher plane makes it unapproachable to the unappreciating many, and approachable to the appreciating few. The natural consequence of all this was, as might have been expected, that Vedanta was not seen by the masses in its true color ; it was not understood by them ; not only that, but something more than that must be said to give the idea of truth behind error, of reality behind appearance, that it was not only misunderstood but even perverted. This was the state our country was in after the Crishna Avatâra and at the time of Boudhya Avatâra, or in post-Vedantic times.

Buddha had the opportunity to see that the common people were not in a position to grasp the truths from the high eminence of Religion and Philosophy. Their eyes were dazzled by its overpowering light, and the natural consequence of this was that they ceased to look at that light from above and elected to be in the dark. If it is the pride of Universal science and Philosophy or Religion not to descend to lower levels of commonalty, it is equally the pride of the commonalty not to leave their own ground for Religion and Philosophy. They want science and philosophy to be brought down from its higher to their own lower level ; but this is something impossible for common people, and for science and philosophy to be dislodged each by the other. Buddha studied all these facts with the keenness of a philosopher, and looked into them with his *Avataric Intuition*, mastered them and the aptitude of general mind. The composition of exoteric mind was the special and scientific study of Buddha, as the composition of esoteric mind was that of Crishna and other Vedantic teachers ; the efforts of the one were directed to know to what scientific height exoteric humanity can reach ; the efforts of the other were directed to know to what scientific height esoteric humanity can attain. Buddha observed that the very terms of Vedantic philosophy, such as Brahma-Dnayna and Vedanta, which eso-

terically signified highest wisdom, become exoterically synonyms of duplicity and deceit. Even in English, we find at times in Political phraseology the terms science and philosophy similarly used in a perverted sense of duplicity and deceit, *e.g.* an aggressive step of one aggressive government towards another, the aggressed, is styled by itself, the aggressor, "scientific extension of the Frontier". Exoteric perversion of terms and ideas of esoteric philosophy is a very common phenomenon to be observed in the exoteric world. These things gave Buddha an ample field for study of exoteric mind in its various phases of perversion and corruption from the low to the lowest depth of decadence, the *Tamasic* or vicious growth of human nature. If Vedanta founded the creed of Philosophers, as is commonly and rightly said, Buddha wanted to found a creed of the common people; and this he did with wonderful success, unparallelled in the Religious history of India, and it may even be said of the world with the exception of Western Buddha or Christ; but at any rate in the analytical treatment of Religion, *i. e.*, in keeping the exoteric teachings quite distinct from the esoteric ones, Buddha and his teachings stand alone and secondless in the world. It is here that Buddha differed from Vedantic or any other Religious teacher. His observation was that it was necessary that the synthetical mode of teaching religious, moral, and philosophical truths of Vedantic teachers was too high for the easy comprehension of the common people, being more scientific and esoteric, and it wanted a change. He found that the analytical method of keeping the esoteric teachings quite distinct from the exoteric ones was better adapted to suit the masses. The exoteric teachings of Buddha were expressly intended to embody the general principles of morality, keeping the esoteric basis, but at the same time he intended to avoid to get in their scientific details, which he left for the higher esoteric circle, where the Vedantic teachers, his predecessors, had done enough.

The Buddhist mode of treatment is the very method which the modern eminent thinkers and writers adopt in the treatment of any subject. It is dividing a subject into two parts (1) for scientific public and (2) for general public. The 1st is intended to embody all details of science with their generalizations, and the latter to embody only its broadest principles, the main generalizations only. This is what Buddha did in keeping the esoteric teachings distinct from the exoteric ones. This is the *rationale* of his mode of treatment. He represented the same truth, the same facts taught by teachers that preceded him in Avataric duty, but in a more general and simple way.

Here we must not omit one of the most important of esoteric truths. It is that of noting the personality and individuality of eminent and Avataric religious teachers of India, Rama, Crishna, Buddha, and Shankarachârya. In all these characters our esoteric body and tradition see the

difference only in their earthly personality, but not in individuality, *i. e.*, in spirit. Rama is regarded as the 7th Incarnation of the Divine, Crishna the 8th, and Buddha the 9th, and Shankaracharya as the incarnation of Buddha. In the matter of unveiling the Secret Doctrine, the great mysteries of life and mind—or rather the mystery of the ages, part was done by Rama and part left unfinished, for which he had again to come to earthly life as Crishna. Crishna had to begin and work where Rama had left, leaving what he could not do then for Buddha. Buddha had to begin from where Crishna had left, and so also Shankaracharya had to do his part in his turn.

In conclusion, I have to say that the function of Bhagwatgita and Vedantism in Theosophy is to point out how and to what scientific heights of advancement esoteric humanity can rise in reference to the most important questions of life and mind, forming the subject of human enquiry of every age and every country in every sphere of thought and life, and in every fact of it, that is, in analytical and synthetical relations of life, very well illustrated by *Dnyana-yoga*, *Karma-yoga*, and *Bhakti-yoga* of Bhagwatgita. The grand Vedantic attempt, then, is to infuse in men all-religionising, all-philosophising, all-moralising, all-reconciling, and all-comprising spirit at one and the same time. This is done by the proper study of Karma-yoga of Bhagwatgita.

The function of Tripitaka and Buddhism is to show how and to what height of scientific advancement, exoteric Humanity can rise when properly directed by Avatar of Buddha, who worked forth from where Crisha-Avatar, one of the principal teachers and expounders of Vedantism, had left. The teachings of Buddha are thoroughly universal, keeping no distinction of caste, creed, race, color, or sex, the doors of the sanctuary of Buddhism being open to all, as is evinced by its spirit of propaganda, a novel feature hitherto unknown to the religious life of India of pre-buddhistic times. Above all considerations, highest credit is due to Buddha for change of direction of the treatment of the subject of religion from the synthetical to the analytical, and keeping the esoteric teachings quite distinct from the exoteric ones. The exoteric mind, in its numberless windings, formed the special subject of his study, all his materials being drawn from the source of his past and his present.

To all intents and purposes, Buddhism owes its life to Vedantism or Brahmanism both in esoteric and exoteric aspects. Esoterically, Brahmanism and Buddhism are not different, as would be seen from the fact that the esoteric Buddhist Section regards the Brahmanical texts of Upanishads, Bhagwatgita, and the Puranas, as forming parts of their texts in totality. Exoterically, also, Buddhism owes its life to exoteric Brahmanism or gross Hinduism ; for it is the perversions of exoteric Hinduism or Brahmanism—eclipsed in its light and central light entirely—furnished ample materials or

elements of new life to exoteric Buddhism or restored Brahmanism in its native splendor. The Boudhya Avatar was intended for exoteric advancement, of which Professor Max Muller expresses in these terms, "India of Upanishads and India of Tripitaka are not different, but one is continuation of the other; one is the natural outcome of the other".

Theosophy is the union of these two excellencies together—Brahmanical and Buddhistic; not only of these two alone, but of all the excellences of the world, of all the excellences of humanity of every age and every country. For Theosophic purposes, therefore, we have to understand that Bhagwatgita, with Brahmanic literature, forms one factor of Theosophic literature; that Tripitaka, with Buddhist literature, forms another factor of it in continuation, Brahmanism and Buddhism being two parts of one whole—Indian literature; neither Brahmanism without Buddhism, nor Buddhism without Brahmanism, can be well understood.

VINAYAK C. LONKAR,

Bombay, India, 8: 8: 90. F. T. S.

THE TURN OF THE WHEEL.

A LITTLE TALE OF KARMA.

I.

He was the son of a small ruler in Rajpootana. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a Rajah; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rajah had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Rama after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching, bold, calculating, as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times. Rama grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rajah. Each day he retired to his room alone; no one was permitted to

come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II.

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal placques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these placques—Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

"Atmanam, atmana—" he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

"This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul."

Just as he uttered the last words a ringing sound came from the metal placque and Rama gazed steadily at it. The placque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Rama looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rama looked it spoke:

"Do you forget the Upanishad, 'Two birds sit in one tree; the one eats the fruit and the other looks on.'?"

"No," said Rama, "I forget not. They are the personal and universal. The one who looks on is my higher self—Atman."

"I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The fruit of action."

"These", said Rama, "I have heard. Action and Law I know, but the fruit of action, is it that which eats within?"

The form of beauty replied: "It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make."

Then with one straight arrow-like glance into the face of Rama, the

form faded, and the placque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rama left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rajah came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Rama resigned all, retired to the forest, and died after a few years of austerity.

III.

The wheel of time rolled on and Rama was reborn in a town governed by the Rajah who had once in a former life demanded Rama's possessions. But now Rama was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rama; he only swept the garbage near the Rajah's palace.

A solemn audience was held by the Rajah with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money tomorow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rajah agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chandalah—once Rama—sweeping up the garbage near the palace where inside the Rajah was just awaking. The last star in heaven seemed to halt as if anxious that Rama should come in his sweeping to the side of the palace from which the Rajah's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rajah's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

"What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said 'immediately on awaking'."

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Rajah's grounds clean and ready for their lord.

"Thank the gods", said the Rajah, "it is fate; a just decision; to the poor and the pious should gifts be given."

At an early hour he gathered his ministers and priests together and said—

"I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground."

Rama was called and thought it was for prison or death. But the Rajah amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odor and saw a dazzling form flash by. "This," thought he, "is a deva."

The money made Rama rich. He established himself and invited learned Brahmins to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahmin of many austerities, looking into his life, told him briefly,

"Next life thou art free. Thy name is Rama".

BRYAN KINNAVAN.

TO BE REMEMBERED BY THEOSOPHISTS.

KARMA. Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not "interfere" with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to "interfere", and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite

conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise. Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.

Sevenfold Constitution of Man. It is a philosophical and substantial error to say that there are seven principles which include *Atma* as one. There can be only one *Atma*, indivisible and present in each so-called principle, high and low. Hence it is the whole. It is more correct to say that one spirit manifests itself by means of six vehicles.

The Illusion of "I" and "My". There is no greater illusion than that which leads us to say "my Karma", "my spirit". No being on earth has *his* spirit separate from others, nor any Karma dissociated from the Karma of the race, nation, and Humanity. Remember these words from a letter to the U. S. Convention 1889, "Your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. * * There is no happiness for one who is ever thinking of self and forgetting all other selves." And the *Bhagavad Gita* says that only he knows indeed who sees that there is but one Kshetrajna or knower in all the different bodies of creatures. Are theosophists afraid to lose their miserable personal selves in the great unknown one?

August Waldersee.

Prince Talleyrand---Cagliostro.

A good deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an impostor, and a very cheap one at that. This has been pushed so far that his name in the encyclopædias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow student Helena P. Blavatsky, and for similar reasons, with just as

little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great impostor, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in enclycopædias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary M. Colemache, in chapter four. It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly every one was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince

produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetised, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories. J. QUILTER.

A THEOSOPHICAL CATECHISM.

FOR THE USE OF CHILDREN.*

LESSON I.

1. Q. What is your belief?
   A. I believe in Theosophy.
2. Q. What is the meaning of the word Theosophy?
   A. It means godlike wisdom, or knowledge of divine things.
3. Q. Do you believe that you have this wisdom?
   A. No. I believe that there is such a divine knowledge, and that it can be attained.
4. Q. By whom can it be attained?
   A. By just men made perfect.
5. Q. With what help?
   A. By the help of the Spiritual soul.

*It is intended that one of these lessons shall be studied four successive Sundays, the pupil learning the answers either by rote, or, preferably, giving their gist in his own terms, while the teacher should explain and illustrate with anecdotes, tales, or scientific facts. In this way the lessons can be expanded to the needs of individuals. The teachings contained in them are mainly derived from the works of H. P. Blavatsky or from oriental sources, and no claim of originality is put forth by the author-compiler.

6. Q. Is Theosophy a religion?

A. No, it is not a religion. It is Religion itself.

7. Q. Explain the difference. What do we mean by a religion?

A. We mean a fixed statement of belief about divine things, which men have made into a creed or articles of faith which all their followers must agree to.

8. Q. You say men have made these creeds. How?

A. They have chosen a number of truths, or their interpretation of truths as they see them, and founded churches upon them. Each such church or creed is a religion.

9. Q. What is Religion itself?

A. It is the whole body of Universal Truth.

10. Q. Into how many departments may Religion be divided?

A. Two.

11. Q. What are they?

A. Religion in the universe and Religion in man.

12. Q. What is Religion in the universe?

A. It is Truth, or real Being, and obedience to divine, universal laws. The universe is founded on Truth, and its development, course, or evolution is guided by those spiritual laws which it always obeys.

13. Q. What is Religion in man?

A. The desire to seek divine truths and the will to follow them when found.

14. Q. Name another difference between religions and Religion itself.

A. Religions are made by men and perish like them. But the nature of Truth is divine and it can never die.

15. Q. What does Theosophy teach?

A. Theosophy does not teach anything, for it is divine knowledge itself. But people who believe that there is such knowledge and that it can be found, learn first that Truth is all and in all, and that no religion is higher than Truth.

16. Q. If Theosophy has no creed, how can we know some of the truths of spiritual wisdom?

A. That spirit instills the love of Truth into the hearts of men. In the world's long history many holy men, great spiritual teachers, have sought for and have found some of the divine truths.

17. Q. Are they known to any religion?

A. All religions are built upon some portion of Truth, and all reject other portions of it.

18. Q. How many religions are known to us?

A. There are said to be ten great religions, and there are many smaller ones and sects.

19. Q. Which is the true one?

A. Each one claims to be the true one and that all the others are wrong. Each one claims that by it only men can be saved.

20. Q. What do we believe that Theosophy would say of this?

A. We believe the truth to be that every religion has some divine knowledge in it, and that all are founded upon the one Truth.

21. Q. What makes religions differ?

A. The different minds of the various men who have seen different aspects or sides of the truth.

22. Q. Where do most theosophical students believe that most divine truths are to be found?

A. In a body of teaching called The Secret Doctrine.

23. Q. Tell me more about this Secret Doctrine.

A. It was known to wise men in the far East at an early period of time, long before the christian era, and they have handed it down to our time.

24. Q. Why do you call it a Secret Doctrine?

A. Because it was only known to few men at any one period of the world's history.

25. Q. Why was this?

A. Because few men were sufficiently perfect to be taught by divine wisdom.

26. Q. What religions are most like the Secret Doctrine?

A. The Buddhist religion and the religion of the Brahmans.

27. Q. Are they two of the great religions?

A. Yes. They include more than two-thirds of all mankind.

28. Q. But you say other religions contain truths.

A. Yes, they all do. And all the great teachers from Rama and Buddha to Jesus Christ have taught these things, and all the bibles of different religions contain some of them.

29. Q. Why, then, does each religion say that it alone has Truth?

A. Because every religion has been taught in two different ways, esoterically, and exoterically.

30. Q. What does esoteric mean?

A. It means secret. To teach esoterically is to teach the inner, hidden spiritual sense.

31. Q. What does exoteric mean?

A. It means outwardly. To teach exoterically is to teach the external form or creed.

32. Q. Give me some natural example of this.

A. If I show you an apple seed and say "Here is an apple seed", that is an exoteric teaching of the outer form and fact. But if I show the seed

and say; "Here is a great green tree, with branches waving in the wind and all full of rosy fruit", then that is an esoteric teaching; it tells of the hidden power of the small brown seed to become so great. The first only tells of what we now see with the outer eye—a small brown seed. The second tells the secret truth of what power and beauty hides in the seed and is only seen by the eye of faith or knowledge.

33. Q. What was the reason for these differences in teaching?

A. To each man was given only what he could understand. Only a very few were wise in hidden spiritual things. A child, or a man who had never seen a seed grow, would not believe you about its inner power. The great number of unwise people had to be taught in a simple way just as in a Kindergarten object-lessons are given to a child.

34. Q. Name some great teachers who said that they taught in both these ways.

A. Rama, Buddha, Krishna; and the same is said about Jesus, now called Jesus Christ.[1]

35. Q. In what sense are the meanings of all religions the same?

A. In the hidden or esoteric sense.

36. Q. How can this be proved?

A. By comparing or examining all religions, when we find one Truth, like a thread of gold, running through all.

37. Q. Why do not the churches see this?

A. Because they study the outward forms or object-lessons called creeds and because many men are selfishly interested in keeping churches in being.

38. Q. What should these things teach us?

A. To pay as much respect to the religion of another as we wish to have shown to our own.

39. Q. What else?

A. That Truth is above all religions, must be looked for within, and that the man who seeks Truth for himself and obeys it in himself, so far as he knows it, is truly religious, and not the man who only believes what he has heard from others without search or comparison.

40. Q. What, then, is the first action of the theosophist?

A. To do his duty.

41. Q. What is his first duty?

A. To seek Truth. To love it better than himself or any other thing.

42. Q. What next?

A. To obey it; to live by its laws when found.

43. Q. And after that, what will he do?

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1 Read biblical and vedic parables here and explain them.

A. He will fulfill every duty belonging to that station in life where divine laws have placed him.

44. Q. Are you then a theosophist?

A. That is too much to say. It is not easy to be a true theosophist, or follower of Truth, but I am trying to become one.

ANECDOTE TO LESSON I.

We are told an old story of a shield hanging at two cross roads. One side of this shield was silver; the other side was gold. Two knights came riding along, one on each road. The first cried out: "Oh! What a fine silver shield." The other knight, who was on the road where the gold side showed, laughed and said: "No, you mistake; the shield is gold." This made the first knight very angry. He cried out: "It is not gold, it is silver." "You are blind", said the other. "You are a fool", the first replied; and so they quarrelled bitterly. Just as they were getting down from their horses to fight over it, a third knight rode up and asked what the trouble was. They told him. "That is very strange", he said. "I must look for myself." So he went to look for the truth for himself, when he found out that the sides were different but yet it was the same shield.

Just in this way persons who come to Truth by different religions see different sides of it, think there is no other side and quarrel. But the man who loves Truth enough to seek it for himself finds out that the two sides both exist and are parts of the same shield. So the peaceful search for Truth and the power to look on both sides are better than too great pride in self and belief in our own road.

Now this story is an example of esoteric and of exoteric teaching. The outer meaning is what I have just told you; it is exoteric. The esoteric or inner meaning is that what we call spirit and matter, or the divine and the natural, are not separate things. They are each a side of the same shield; they appear different, but it is only an appearance. The shield, the cause, is one and the same. Further on you will learn more about spirit and matter.

J. CAMPBELL VERPLANCK.

THE ASTRAL LIGHT.

[READ BEFORE SATWA BRANCH T. S., LOS ANGELES, APRIL 29, 1890.]

Those possessing the gift of Second Sight, which has descended for many generations in certain families in Scotland, would, if asked to define and explain this wonderful gift, answer that "it was utterly inexplicable." That "it was only at certain times" and under "certain conditions" that they became aware of the pictures with which they were suddenly con-

fronted ; but that these were vastly more real than anything on the lower, physical plane could possibly be. Man is possessed of a dual nature, and has several stages of consciousness, among which are his waking moments and the deep sleep which is an utter void to his physical nature. These conditions are merged one in the other, though nearly as wide apart as Life and Death. He is cognizant of all that takes place in his waking moments, but as a general rule the dreamless sleep is a perfect blank to him ; he knows nothing of the "Divine Ego" which is his immortal "Self", which then animates him and gives him Divine lessons, the impressions of which are so indelible that they act upon him during his waking moments, and he does many acts for which he can give no reason whatever. Upon emerging from this condition, he passes through the "land of dreams" where time and space are utterly annihilated, a dream of a few seconds' duration bringing him through many countries and seeming to last for a series of years. As he nears the waking point the thoughts and actions seem plausible, but to be, if remembered, looked upon as absurd and utterly impossible when the lower physical mind is again in control of the body.

No matter in what position we place a mirror, we find the object pictured in the atmosphere, there to remain for all time. Since the time of Daguerre, by the aid of chemicals, man has the power of fixing and making indelible such of these pictures as he chooses. He must, however, take his model from the actual physical object, for, after it has passed away from ordinary sight, it is beyond the power of art to replace it. The photograph is there, however, plainly pictured in the "Astral Light" for those who have "internal" sight. This sight is developed to those of a psychic and spiritual organization, and is more frequently shown in Clairvoyance, Clairaudience, Psychometry, &c. It is a power possessed alike by all, either in a latent or potential state. It can be developed, until, with a few, it is possible to realize what is taking place at the Antipodes, or at any intermediate point.

There is an aura surrounding each individual containing the thoughts which may be read by a passing adept. The dispositions are as easily deciphered. While there is much fraud mingled with it, there are fortune-tellers who can read the future in the palm of the hand. A Psychometer, by touching a letter, can give the character and disposition of the writer, and, by touching a piece of fossil, can give a description of the age in which it was a part of a living thing. Character, disposition, and passing events are photographed on these things, and are shown as in a mirror.

We can not give the reason why, but that it is true can be shown by incontestable evidence. Before an action can take place it is formed in the Astral mind and is photographed on the Astral atmosphere. A knowledge of a coming event may avert and ward off danger by diverging from the

Astral lines, and this, in a measure, explains why the Astral pictures of that which is to come are not always true. That which is inevitable will come and nothing can avert it; but all of these pictures are not inevitable, as they are governed by a higher, the spiritual, plane.

A reader of the Astral Light should progress to a higher plane and finally become one with Self. While the intellect may cause us to investigate some of these phenomena taking place on a higher plane, the intuition of a sensitive person can feel their influence at once, without being able to explain it in the least. Intelligence, at times, rejects that which we know by our intuition to be true. Premonition, a phase of intuition, warns us against a certain journey, and intelligence smiles at it as an "Old Woman's whim"; and overruling the intuition, disregarding the warning, we take the risks, to be confronted by a great danger. Which, in this case, exhibits wisdom; intelligence or intuition? This danger has been photographed on the "Astral Light", and in our "dreamless sleep" of Spiritual existence our "Higher Self" has imprinted it on the Soul so deeply that it can not be obliterated from the perception.

A pure and unselfish life on the physical plane, combined with meditation and contemplation, will help much towards giving us the power of reading these "Astral" pictures. It will, at least, develop intuition to such a high degree that happiness may be attained by merely obeying, without question, its dictates. We are working upon a lower plane when we allow ourselves to be drawn into such deep metaphysical discussions as to be intelligible only to those who have made them a special subject of meditation and study. We are then working through the intellect and disregarding the higher light of perception. We are making it a matter of the head instead of the heart. It is also misleading, for a flow of oratory may captivate a scholar who has no inward sympathy with us, while the sincere believer in intuition, not so brilliant perhaps, may be driven from the teachings of Theosophy. A "Universal Brotherhood" knows no difference between the poor, uneducated negro who has not the faculty of imparting his perceptions, and the Harvard graduate who by his logic can convince that white is black. The Higher Plane is above the intellect, and may be viewed by one who does not know the alphabet. To progress we must avoid the distinctions of the physical plane and concentrate our thoughts upon the higher, doing a purely unselfish work, and we shall have no cause to regret the photographs we then make on the Astral Plane. "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth".

N. P.

TRUE OCCULTISM

AS FOUND IN THE THIRTEENTH CHAPTER BHAVAGAD-GITA.

There are nowadays many professors of occultism, just as years ago there was a numerous brood of those who pretended to know about the philosopher's stone. Both, however, were and are learned chiefly in repeating what they have heard of as occultism, with no substance or reality underneath all the profession. Now as then the mere incidentals of the true occultist's practice are thought of, spoken about, and pursued. Phenomena or the power to produce them constitute the end and aim of these searchers' efforts. But seek as we may, we will not find among them real knowledge, real experience, true initiation. Being on the wrong path, deluded by false light, they cannot do aught but mystify, annoy, and deceieve those who put their trust in them. During the days of Rosicrucian fame there was some excuse for the mass of seekers, but since the old Hindu works have become gradually known to everyone, that exculpation is at an end; for on every hand the note of warning is sounded, and everywhere are signs that show in what direction lies the true path. Particularly is this so in that wonderful book, the *Bhagavad-Gita*. In it, however void of phenomena, however unattractive in respect to bait for psychic emotion, it points out the way, declares the mystic science, true devotion, right action. We therefore print an important chapter entire.

CHAPTER XIII.[1]

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM KSHETRAJNA.

Krishna. This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows[2] it, the Kshetrajna. Know also that I am the knower in every mortal body, O son of Bharata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom. What that Kshetra or body is, what it resembleth, what it produceth, and what is its origin, and also who he is who, dwelling within, knoweth it, as well as what is his power, learn all in brief from me. It has been manifoldly sung by the Rishees with discrimination and with arguments in the various Vedic hymns which treat of Brahma.

This body, then, is made up of the great elements, Ahankara—egotism,

1 This rendering of Chap. 13 is from the advance sheets of the new PATH edition of the *Bhagavad-Gita*, of which a notice will be found on another page.

2 That is, the true Ego, the real witness and spectator.

Buddhi—intellect or judgment, the unmanifest, invisible spirit; the ten centres of action, the mind, and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion. Thus I have made known unto thee what the Kshetra or body is with its component parts.

True wisdom of a spiritual kind is freedom from self esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival of every event whether favorable or unfavorable; it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyatma, the superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth;—this is called wisdom or spiritual knowledge, its opposite is ignorance.

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures; and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. Thus hath been briefly declared what is the perishable body, and wisdom itself, together with the object of wisdom; he, my devotee, who thus in truth conceiveth me, obtaineth my state.

Know that Prakriti or nature, and Purusha the spirit, are without beginning. And know that the passions and the three qualities are sprung from Nature.

Nature or *prakriti* is said to be that which operates in producing cause and effect in actions[3]; individual spirit or *Purusha* is said to be the cause

3 Prakriti, matter or nature, is the cause of all action throughout the Universe, as it is the basis by which action may take place; and herein are included all actions, whether of men, of gods, powers, or what not.

of experiencing pain and pleasure.[1] For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs.[2] The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

Some men by meditation, using contemplation upon the self, behold the spirit within, others attain to that end by philosophical study with its realization, and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto and respect it; and even these, if assiduous only upon tradition and attentive to hearing the scriptures, pass beyond the gulf of death.[3]

Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and the Kshetrajna—body and the soul. He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit.. This Supreme Spirit, O Son of Kunti, even when it is in the body, neither acteth nor is it affected by action, because, being without beginning and devoid of attributes, it is changeless. As the all moving Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the one spirit illumine every body, O Son of Bharata. Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit and the destruction of the illusion of objects,[4] go to the Supreme.

Thus in the Upanishads stands the thirteenth chapter, by name—

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM KSHETRAJNA.

1 Purusha is the aspect of the individual spirit in every human breast; it is the cause of our experiencing pain and pleasure through the connection with nature found in the body.

2 Here *purusha* is the persisting individual who connects all reincarnations, as if it were the thread, and has hence been called the "thread Soul".

3 This last sentence means that they thus lay such a foundation as that in subsequent lives they will reach the other states and then to immortality.

4 This refers to what has previously been said about the great illusion produced by nature in causing us to see objects as different from spirit, and it agrees with Patanjali, who says that, although the perfectly illuminated being has destroyed the illusion, it still has a hold upon those who are not illuminated—they will have to go through repeated rebirths until their time of deliverance also comes.

Literary Notes.

THEOSOPHICAL SIFTINGS, VOL. III, NO. 10, gives first a most lucid summation by Miss Katharine Hillard of the thought in Baron du Prel's *Philosophy of Mysticism*, and of his article in *Le Lotus* of Dec., 1888, on "The Intuition of Time, or the Cerebral Clock," i. e., the faculty of self-waking at a given hour. This extremely interesting phenomenon is still another proof of the transcendental consciousness, for during sleep the sense consciousness is of course suppressed and no cognition of time possible. The phenomenon is not even a case of clairvoyance, as hypnotized persons always act upon a knowledge of the true time, not upon that of near clocks, often purposely altered as a test. "Why one should join the Theosophical Society," by Mr. Keightley, is the excellent paper now circulated as a tract by the Pacific Coast Committee. An article on the Tarot concludes this otherwise very valuable number of the *Siftings*.

THEOSOPHY AND ITS MESSAGE is a new 8-paged pamflet by a lady member of the T. S., and has just been issued from the Aryan Press. Opening with a brief allegory of humanity, it proceeds to define Theosophy as a system of Science, Ethics, and Philosophy. Each of these is treated in turn, the first being the fullest, a sketch of the Theosophical Society is given, and the pamflet closes with some practical thoughts upon the application of Theosophical principles to our lot in life and the possible use of it as a furtherance to progress. (3 cts. per single copy, $2.50 per hundred; postpaid. Address the PATH.)

THE A B C OF THEOSOPHY, being a few distinct Questions, with direct Answers, by Mrs. Jeannie A. Marshall. This is an elementary exposition in catechetical form, the work of an earnest Theosophist living in the city of Mexico. In that apparently unpromising field real efforts towards enlightenment have been made, and this pamflet of 8 pages has been written as one means to bring Theosophy in simple form before the people. It was printed by the Aryan Press.

EASTWARD; OR A BUDDHIST LOVER is announced by the J. G. Cupples Co., Boston. It deals with the love-romance of a young Buddhist studying in this country, and contains information regarding Buddhism, the study of which is so popular now. The author is Mrs. Robert Hosea, a member of the T. S. at Cincinnati. (267 *pages*; $1.50.)

FREE THOUGHT, San Francisco, publishes in two numbers a very powerful article by Dr. Jerome A. Anderson, President of the Golden Gate Lodge T. S. on "The Scientific Evidence of the Existence of the Soul". It is a *resumé* of the thought and argument in du Prel's *Philosophy of Mysticism*, a book of measureless value to Theosophists, but also to all really scientific students of physiology and psychology. Dr. Anderson has not only summar-

ized its content with the intelligence of a scientist, but has phrased it with the skill of a rhetorician, thus adding further demonstration to the facts that the resources of Science are hereafter to be used in reinforcing Theosophy and that there are Theosophists competent to see that this shall be done.

NEILA SEN and MY CASUAL DEATH. Mr. James H. Connelly, F. T. S., who thrilled us with that weird "Among the Dead" in the PATH and charmed us with that delicious "Gonthaire" in *Lucifer*, has put the above two stories in one volume. He is as clever, as ingenious, and as vivid as ever. The former story is of the entrapment and rescue of a Ceylonese girl in New York, and besides no little hint of what science may yet learn from Occultism as to the transmutation of light into sound, and no small knowledge of New York Judges and of telegraphy, of Mesmerism and of horse-races, brings out in clearest lines the great truths taught by Theosophy as to Karma and Reincarnation, and the bearing they have on the gravest temptations presented in life. One very striking scene is where the young girl's blazing indignation dies away as she reverently calms her agitated spirit with the sacred mantram, *Om mani padme hum*. "My Casual Death" is more pronouncedly Occult. It describes how a rash experiment opened to the narrator his passage to the Astral plane, the strange sights and experiences encountered there, the perception of unuttered thought, the instant responsiveness of the astral body to will, the correspondence between the character of human beings and that of the elementals near them, and with skilled naturalness brings about the incidents which make possible the return of the soul to its almost-dead body. These stories are exactly the kind of literature to familiarize one great class of readers with terms and truths and topics that are some day to be everywhere accepted, and the novelist is the true pioneer to the moralist and even the guru Mr. Connelly's villains are all of the most uncompromising type, and their *vis-à vis*, always beautiful and rich, are never inconsistent with the duties imposed by their lofty status—except in saying "depôt" for "railway station," but this unflinching conformity of conduct to character is perhaps an added *naiveté*. The type is a treat to the eye, but one has misgivings as to the Oriental accuracy of Neila's costume on the cover. (*John W. Lovell Co., New York; 50 cts. paper.*)

THEOSOPHICAL SIFTINGS, VOL. III, NO. 11, gives an article on Reincarnation which proffers certain new illustrations and lines of proof unusually ingenious and convincing. This is particularly true of that section showing how lessons from experience are impressed on the character while the incidents creating them fade from memory, and of the page describing scientific study in successive incarnations. Treatment like this makes very real and clear the reasons why we must reincarnate and the fact that we do. Fancy for divination appears to be spreading among Theosophists, for *Siftings* contains another article on Tarot Cards, though nothing is said this time about the "Divine Wisdom" pack which is to be wrapped in linen and kept in a cedar box. Mr. Kingsland's "Theosophy and Dogma" is reprinted from *Lucifer* of June, 1889, and may well be read and re-read many times.

Tea Table Talk.

Not long ago the Professor stood at a street corner, waiting for a delayed car. A number of persons had collected for the same reason, among them a pair of lovers. They had been caught very young, very "green", and they seemed to have the disease in its most severe form. There they stood, hand in hand, eyes plunged in eyes, breath waiting upon breath, their movements one. Occasionally the September breeze blew her towards him, when his arm went round her. Or his lips went to her ear to whisper and remained to ——— how should inveterate bachelors like the Professor and myself know what those lips remained at her ear for? The Professor, studying the species, did not see them move. Yet he must have had a theory (scientists always *have* a theory, for all they declare that they start in without one), because when I suggested that the girl had an earache and the man was trying hot magnetico—positive breath, the Professor said, "Pshaw, don't be a fool." At all events, there was also in the crowd a burly, thickset, snarly kind of man, who looked upon these lovers, blind as young lambs to all the world about them, with a fierce contempt. He frowned, he scowled, he turned his back and tried not to see them, and just had to look over his shoulder to see if they could really be still at it, and seemed forced, at last, by a weird fascination, to stare at them, saying d——— to them under his breath. The Professor counted up to 57 d's of this species, who fairly danced with suppressed rage, before the car came along. And when it came, what happened? The burly man rushed into it, the crowd followed, the lovers were absorbed at the moment trying to find a caterpillar in her collar, and would have been left if the conductor (married species, the Professor said) had not "hi! hi-ed!" at them. When they came aboard all the seats were taken; the car was packed like a sardine box, but more squeezing made room for the girl. The man had to stand up. Then their sufferings began. Tears stood in her eyes. The deepest gloom overcast their faces. It got blacker and blacker, it spread itself out over the whole car; the Professor says you could have cut it with a knife, and it smelled like a London fog. The burly man fidgetted about; finally he could stand it no longer. He, even he, felt the chill of that separation to the marrow of his bones. He rose as rise the doggedly determined; the girl was next to him. "Here, Sis," said he, "here's my seat for your *bo*." No time was wasted in thanks. The "bo" snapped back into that seat like a released rubber-band; the cloven twain came together again as the bark and the tree do. The Professor rubbed his glasses and studied awhile. When the car came to his street, he paused on the platform, where the burly man had taken refuge, and said to him, "Excuse me, Sir, but why did you give up your seat and let the act go on?" The burly man turned his quid over and spat in wrath. "Gord knows, Sir, I don't; onless we all was born like that an' feels it inside some'eres, a feeling' I despise"—and softly began to d—n again, knowing no other way to help himself to unconcern.

When the Professor told me this anecdote I proved to him, for the

thousandth time, that the world is not yet so old but that it still "loves a lover", and I passed about the tea table a pretty tale of an occult courtship. It was told me by the heroine, an honored friend, well past the body's youth, but whose soul is not worldworn or worldly wise, retaining a fine touch of its primeval purity. It seems that she lived in the country as a young girl, and had a friend come to visit her. This friend used to talk of a certain young man whom she liked, and her hearer always felt a peculiar impression, to which she could give no name. One night in a dream she saw the face of a man, and was told that this was to be her future husband. It was a face she had never seen. She told her dream to no one. Her friend, Miss L., went away. A week afterward, at dusk, a man stopped at her father's gate and asked for her by name, as she stood there. It was the man of her dream, and, as she recognized him, something impelled her to exclaim, "You are Mr. ———, the friend of Miss L." He said that he was, and that he had felt he much wished to know her. The dénoument came at the end of a week in the shape of an engagement, and if ever two helpmeets have borne one another's burdens and made them light with love, these two have. Both felt their marriage to be foreordained and that they had met before, though at that time not a whisper of theosophical teaching had stolen across the land. And she tells me now that some days, in some half-lit silent hours, she feels so near, so very near, to remembrance.

From life and love we pass so swiftly on to death, so mixed the cup, so instant the change. In the mail with this tale of tender fidelity came only one other letter, which I give here in its entirety.

"DEAR JULIUS:—

I do not know whether the following will be of interest to your "tea table" or not, and submit it on a venture as a curious coincidence, or it may be something more; at any rate it is one of the inexplicable happenings which more or less come to everyone, whether noticed or not.

On the 6th of June last we commenced removing some heavy gear connected with the driving machinery of our rolling mill which required replacing. It was important that these repairs should be completed with the least possible delay, and, to facilitate matters, a gang of men was detailed to continue work during the night.

On the morning of the 7th I was awakened by two loud raps. These were so emphatic that I rose up from my bed and called out loudly, "Who is there? Who wants me?" Receiving no response, I got up and looked around and noticed the time as half-past four. Feeling unaccountably restless and indisposed to return to my bed, I got up and dressed. I had hardly finished doing so when I was called by a messenger from the mill, who requested me to go down immediately, as a man had just been killed. On reaching there, I found that the sling, supporting a portion of the gear, had given way and one of the workmen had been crushed to death. The accident happened at half-past four. The man was instantly killed; his body fell to the bottom of the pit as the section of gear swung past him. It was taken out immediately, but no groan or motion evinced any sign of consciousness after the accident.

Although the man had worked all summer in some very dangerous positions, I do not know that I ever spoke to him or noticed him specially, although, of course, from the nature of my position in the business, he must have known me very well. There was nothing in the shape of personal intimacy, friendship, or hardly acquaintance between us; consequently if the circumstance be anything more than a coincidence, it can only be explained on the hypothesis that I was aroused because I would naturally be looked to under the circumstances.

I have stated the facts briefly, but if there is any question you would like to ask, or desire fuller particulars, I shall be glad to respond. What puzzles me is, what occult lesson this experience is intended to teach, as no special, particular, or even personal interest existed between us. C."

I should not use the expression "intended to teach", for that implies that a lesson was intended, whereas it seems that this is simply one of the facts of life, a happening, not a teaching. When a death by accident occurs, a great commotion is set up in the astral light, caused by the shock and acceleration to all the victim's energic forces. A tumultuous current is created, and, like every other force of nature, it seeks the line of least resistance. It appears that the writer was much in the mill, was of importance in the business, must have thought much about it, and must have been much in the minds of employees. In this way, a constant current existed between him and the mill, and between his house and the mill. It was a highway or path along which the other current rushed. Such currents often produce a rap, from concussion, on reaching the point to which they are attracted. The mental currents of table-turners produce raps upon the table, for some such raps are so caused. When two students of theosophy are discussing a subject and a conclusion is reached, loud raps, as of assent, are often heard. They indicate a climax of mental force. Once the student said to me, "What is Quickly doing now?" I answered automatically, "Walking along, head bent, looking at rain-swollen gutters, and thinking of us at the tea table." At once two very loud raps were heard. We noted the hour, and next day asked Quickly what he had done at that time, when his reply was almost word for word mine as above. Perhaps here there was concussion of currents. Possibly the dying man thought too of his employer. but what is here given seems the rational and most natural explanation. JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

GAUTAMA T. S., San Diego, Calif, has passed the same Resolutions of confidence in the Founders and reprobation of their traducers as did the Golden Gate Lodge. SAKTI T. S. has done likewise.

HERMES COUNCIL T. S., Baltimore, Md., has rented a room in Benson's Hall for regular meetings on the 1st and 3rd Mondays of each month, the former to be quite public and notice to be given privately and through the

press. The first public meeting took place on the 1st of September, and was noticed in a number of the city papers. It is the hope of our Hermes brethren that time will justify even more frequent meetings, and that ultimately a room may be secured for Branch purposes exclusively, and be open every night for visitors.

SATWA T. S., Los Angeles, Cal., has passed Resolutions of loyalty to and confidence in the Founders of the Society.

GOLDEN GATE LODGE, San Francisco, is highly encouraged by its series of open meetings, with a regular course of lectures, at the new location, Red Men's Hall, 320 Post st., the Hall having been filled and sometimes overflowing. Many more persons attend regularly a series of lectures than when there is no systematic program, and the Lodge commends this plan to all others able to attempt it. Since the thoroughly-organized work of districting the Coast and distributing leaflets, a flood of letters constantly comes in from the States and Territories, with inquiries about the T. S., Theosophy, books, etc., and this correspondence has become so great that new measures are contemplated to fulfil it. Of the 10 Lectures announced, 5 have already been given.—*Reasons for a Theosophical Society*, E. B. Rambo; *Latent Powers in Man*, Miss M. A. Walsh; *Personality and Individuality*, Dr. A. Griffiths; *The Ten Great Religions*, Mrs. A. S. Harris; *Evolution*, Dr. J. A. Anderson. The remaining 5 are.—*Historical Cycles*, E. B. Rambo, Oct. 5th; *The Secret of Death*, Miss M. A. Walsh, Oct. 12th; *A Theosophist*, Dr. A. Griffiths, Oct. 19th; *Man's Place in Nature*, Mrs. S. A. Harris, Oct. 26th; *Problems of Heredity*, Dr. J. A. Anderson, Nov. 2d.

BLAVATSKY T. S., Washington, D.C., welcomes cordially all visitors to its "Circulating Theosophical Library and Lodge Room" at 1905 Penna. Ave. It is open daily from 10 to 5. Sundays from 10 to 12. Mr. Geo. R. Boush is in charge, and has established an agency for Theosophical publications, keeping on hand a stock of such. Thus an important center of influence has been formed in the Capital of the country, and all Theosophists visiting Washington should make special effort to call thereat and show their interest and fraternal sympathy.

THE FIRST THEOSOPHICAL SOCIETY of Jamestown, N. Y., has just received its Charter from the General Secretary's office, and starts with a membership of 11. It is the 43d Branch upon our roll. Its formation is largely due to the energetic work of Mr. and Mrs. Frank I. Blodgett, members of the new Seattle T. S., Seattle, Washington Terr., who availed themselves of a visit East to foster existing interest in Jamestown, to guide it, and to organize it. Above is the result. Would that scores of such missionaries might pour in from the West! Jamestown has a population of 17,000, and doubtless contains other Theosophists who will in time become F. T. S.

BROOKLYN T. S. has contributed an important member to the staff of Madame Blavatsky. Mr. James M. Pryse, who has had charge of the Aryan Press since its establishment, sailed on Sept. 4th for the purpose of conducting a similar Press at the London Headquarters. The value of such an insti-

tution has been copiously demonstrated at the American Headquarters, and will be also in London. Mr. John M. Pryse succeeds to the Aryan.

LOS ANGELES T. S. has adopted Resolutions of confidence in the Founders and of support to the General Secretary in the pending libel suit. THE ARYAN T. S. of New York has done likewise.

CLEVELAND, OHIO. On Tuesday, Sept. 23, the General Secretary, attended by Mr. Chas. Seale, of the Aryan T. S., held a public meeting in the interests of Theosophy at Glenville, a suburb of Cleveland on the lake shore and mainly devoted to the country residences of the wealthy. The meeting was held in the pavilion attached to the villa of Mr. W. J. Gordon, an octagonal building ornamented with palms and greens, and was attended by about 60 prominent citizens of both sexes. An address was made by Mr. Judge and one by Mr. Seale, and questions were then advanced by the audience and replied to.

LIGHT T. S., Fort Wayne, Ind., hitherto a Private Branch, has passed a Resolution making it henceforth open. There is now no Private Branch in the American Section.

EUREKA T. S., Sacramento, Cal., has adopted *verbatim* the Resolutions of confidence in the Founders and of condemnation of their traducers which were passed by the Golden Gate and other Branches.

THE DANA T. S., Sioux City, Iowa, which was organized last May, now has 20 members and has started a Library. This Branch has been studying the *Key to Theosophy*, and various articles from magazines and Branch Department papers have been read. Each meeting closes with a short reading from *The Voice of the Silence*. The Branch will soon begin with the "Theosophical Gleanings" in *Lucifer* as a basis of study. Some time will be given to enquirers who are unfamiliar with Theosophical teachings. Meetings are held every week and are usually open.

THE 2ND AD INTERIM CONVENTION OF PACIFIC COAST T. S. BRANCHES was held at Santa Cruz, Calif., September 13th and 14th, 1890. Of the sixteen Branches on the Coast, all but one, that last organized and hardly yet in working order, were represented. Mr. E. B. Rambo of the Golden Gate Lodge was elected chairman, and Dr. Allen Griffiths reelected secretary. A paper on "The Extension of the Theosophical Movement" by Mr. James M. Pryse of New York was read, and a vote of thanks to him was passed. A short address from the Point Loma T. S. was also read. The following resolutions were unanimously adopted :—

Whereas, the Pacific Coast T. S. Branches in convention assembled at Santa Cruz, Calif., Sept. 13th and 14th, 1890, desire again to express their continued adherence to the Divine Truths of Theosophy, their allegiance to the Theosophical Society and loyalty to its Founders, therefore be it

Resolved ; That we regard the continued spread of Theosophic Truth over the civilized world as an evidence of its purity and power to elevate the race. That we recognize the T. S. as the natural channel through and by which this Truth is best proclaimed.

That we recognize the Founders of the T. S. as faithful teachers of the Truths of Theosophy and true to the objects of the Society, and that we view the recent attacks in the *N. Y. Sun* of July 20th, 1890, against the cause, the Society, and its leaders by an expelled and therefore disaffected ex-theosophist as false and malicious slanders against the Society and its noble founders.

That we pledge ourselves to stand by those attacked, not only because they are our leaders, but because we believe they are *right.*

That a copy of this Resolution be sent to H. S. Olcott, Mme. H. P. Blavatsky, and W. Q. Judge, sent to the Theosophical publications, and be published in the proceedings of this convention.

The Convention unanimously recognized and endorsed the Pacific Coast Committee for Theosophical work, and constituted it the Executive Committee of the Convention, with full power to act at its discretion. It also recognized the importance of the work now being done by that Committee, and urged the Coast Branches to heartily co-operate with and assist it in all ways in their power. The question of the Theosophical education of children was discussed, and a committee appointed to report, all F. T. S. on the Coast being invited to correspond on the subject with the Secretary of the committee.

The Convention also emphasized the great importance of open meetings by all Branches, and urged immediate action in that respect. Dr. J. S. Cook, Mr. and Mrs. S. P. McCarty, and Mrs. S. A. Harris were chosen delegates to the anuual Convention of the American Section for 1891. A vote of thanks was passed to the Bandhu Branch for cordial reception and entertainment, and a special vote to Mrs. M. A. Bowman for making press reports. It was also unanimously decided to hold the next Ad Interim Convention at San Francisco and at the call of the Chairman and Secretary. Four public meetings were held, and the following papers read :—"The Constitution of Man", by Miss M. A. Walsh ; "Practical Theosophy", by Mrs. S. A. Harris ; "The Duty of a Theosophist in the Present Age", by Rev. W. E. Copeland ; and "After Death—What?", by Dr. J. A. Anderson.

The Convention was harmonious in every respect, and the impression prevails that general T. S. work on the Coast will be greatly increased and accelerated during the coming year.

ALLEN GRIFFITHS,
Secretary of the 2nd *Ad Interim* Convention.

Sept. 15, 1890.

ADDITIONAL RESOLUTION AD INTERIM CONVENTION. EX. COM.

In the press of business at the Convention, the following resolution was overlooked, and the Pacific Coast Committee for Theosophic work, which was made by the Convention its Executive Committee, at its first session unanimously adopted the same.

Resolved further, That we recognize the wisdom of H. P. B. in sending Bertram Keightley to the Pacific Coast on a Theosophic Mission, and earnestly request that he may again soon come to work with and for us ; that we do hereby express our entire confidence in the motive and ability of Ber-

tram Keightley as proven by his earnest, self-sacrificing labor amongst us, and do now tender him our cordial appreciation and best thanks, and promise on his return to receive him as a fellow co-worker in the cause.

FOREIGN.

THE DUBLIN T. S. has just issued a catalogue of the 526 books in its Library. The General Secretary had the privilege, together with Dr. A. Keightley, General Secretary of the British Section, of being present at the meeting when this Library was first undertaken. In less than 2 years it has expanded to the present size. The Society's rooms are open to the public each Saturday evening, but at all times to Members and Associates.

THE TRACT MAILING SCHEME.

Like most Theosophical activities, the Tract Mailing Scheme has suffered some abatement during the summer. On several occasions the fund has wholly given out, work has had to cease, and proffers of time have been perforce declined. Then a little money would come in and the machinery be re-started. Up to the present date (Sept. 19th) the total receipts have been $896.63 and the expenditures $891.40. There are therefore but $5.23 in the scheme fund. The tracts printed now number 180,000.

The General Secretary is naturally most anxious to make the approaching winter one of unprecedented activity. Every year familiarizes the land more with the name of Theosophy, and every year therefore summons us to a larger effort to expound its nature. Since the early summer various events have united to bring Theosophy still more into public notice. The dedication by the *N. Y. Sun* of a whole page to a violent attack upon the Founders of the Society showed what importance that paper attributes to the subject, while the unrestrained vituperation of the article so happily proclaimed the animus of the writer that the fair-minded at once doubted its truthfulness. Ten days afterwards, and before the public had forgotten, appeared in the *North American Review* a singularly felicitous exposition of Theosophy by Madame Blavatsky, and the enormous circulation of that magazine spread over the country a powerful and evidently sincere defence of spiritual philosophy by one just assailed as a libertine and fraud! Upon this came the news that the authors of the calumnies had been cited to answer before the Courts, and the coming winter may fill the legal reports of this country with the word Theosophy and the actual teachings of its leaders.

If publicity is the prelude to successful work, it has just been accorded us. Bitter and blind enmity has unconsciously summoned the reading community to listen to what Theosophy is. It is now our part to proclaim it. We do so by circulating in every accessible quarter those simple leaf-

lets which show the cardinal doctrines of the system and what they mean in life. Thanks to a foe, thousands of indifferent ears have been opened to us. We may well seize that opportunity and voice Theosophy all over the land.

The General Secretary asks from all members of the Society help to the Tract Mailing Scheme. Their generous bestowal of it will enable him to use the winter in an active, an extended, a most promising work. This is our great missionary agency, the one in which the smallest purse can have part, the one in which the largest may find ample scope. Experience has taught improved methods of distribution, and new helpers make possible wider areas of it. If only the funds are given him, the General Secretary can promise that no season past shall show results more marked than those of 1890-91. It is with individual members of the T. S. to determine how much shall be accomplished, and this appeal is therefore made to each.

NOTICES.

I.

The Forum for September, No. 15, was mailed on Sept. 13th to each F. T. S. entitled to it. As the office work no longer permits this, the original arrangement will hereafter be resumed, Members-at-large receiving it directly and Branch Members from the Branch Secretary.

II.

Branch Paper No. 5 was sent to the Branches on Sept. 15th. It consists of a paper entitled "The Self is the Friend of Self and also its Enemy", read by Mr. William Q. Judge before the Aryan T. S. of New York.

III.

Mrs. Ver Planck's *The Wonder Light and other Tales* and Mr. Judge's *Echoes from the Orient* are now on sale at the PATH office, each being 50 cts., cloth.

The three great gates of death—anger, vanity, and lust—stand triangulated about a man: the Self only has power to break them down.—*Palm-leaf*.

OM.